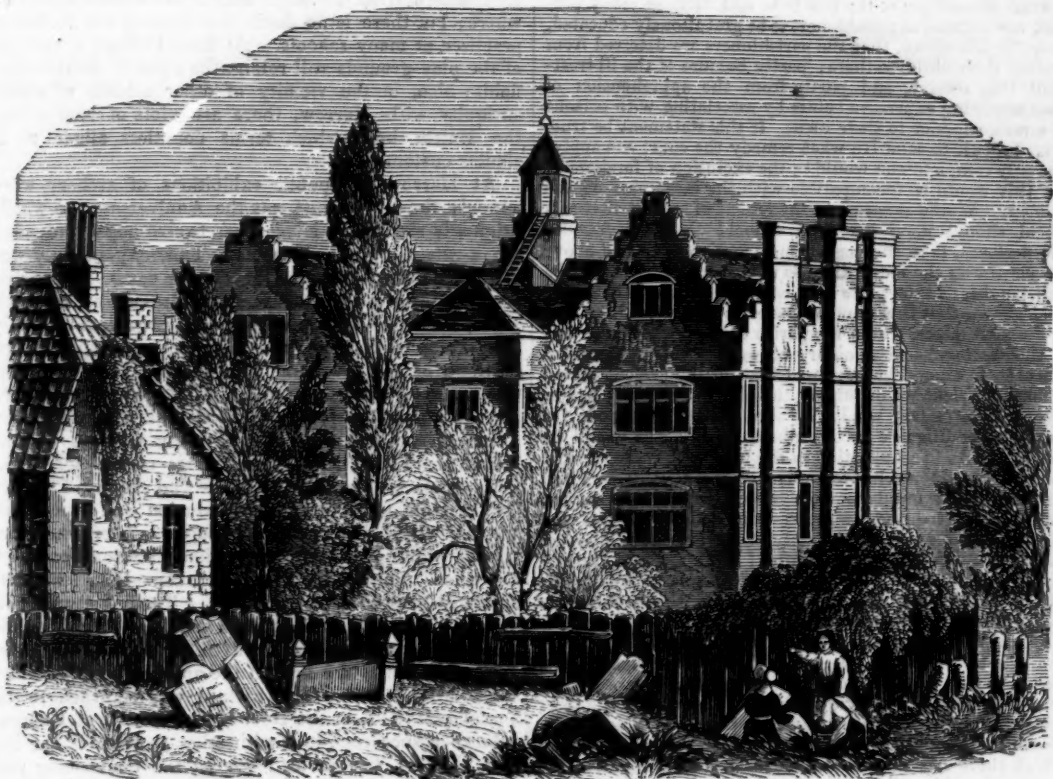




HISTORICAL NOTICE OF HARROW SCHOOL.



THE SCHOOL, AS SEEN FROM THE CHURCHYARD.

II.

From the nature of the foundation of John Lyon, it must be evident that few persons in modern times are so situated as to derive much benefit from the Founder's benefaction. It is limited to Harrow, a place inhabited chiefly by farmers and labourers. To the former the charity would have been available had any provision been allowed to them in boarding or clothing their children, or any means of support held out to them when removed to the University: but with the exception of four small exhibitions no such assistance is given. The objection applies still more forcibly to the children of the labouring classes. The education is strictly classical, and the parent must be at great expense in supplying books, clothes, &c. Thus it is not remarkable that so few parents have claimed the benefit of the foundation for their children. The revenues of Lyon's estates are considerable, but it has happened, unfortunately for this foundation, that those portions of the property which have received the greatest increase in value were appropriated by him to other purposes,—such as the repairing of roads, &c., in the neighbourhood of his own home. There are also many small charitable bequests.

The benefit derived by the parishioners of Harrow from their free school not being commensurate to their expectations, was for many years a source of uneasiness and imagined injustice to many of them;

when at length in the year 1809 a portion of them formed a committee among themselves with the avowed intention of attempting by legal means to confine the benefits of the institution to its ancient narrow limits, and to correct such other abuses as time or innovation had effected. An appeal was therefore made to the Court of Chancery, and was heard before the Master of the Rolls, Sir William Grant, who on the 17th August, 1810, after much luminous reasoning, pronounced judgment in favour of the school as at present constituted; and has thus probably fixed it on a sure basis which no one hereafter will attempt to disturb.

The petition embraced three leading points:—*First*, the removal of such of the governors of Harrow School as the petitioners contended not to have been duly elected. *Secondly*, the better administration of the revenues of the charity, and *Thirdly*, an alteration in the existing constitution of the school. The first two points were subservient to the main object expressed in the last. With regard to the election of governors the Master of the Rolls dismissed that part of the information, on the ground that the court claimed no jurisdiction over bodies corporate. On the second point he declared his persuasions that the governors had administered the revenues of the charity to the best of their judgment. The third purpose of the petitioners was a complete change in the system of the school which they conceived no longer answered the purposes of the foundation; and

that with that view, the whole of the expenditure was consequently misapplied. They maintained, that considering the small proportion of free scholars the income of the founder was rather expended for the commodious education of the rich, than the gratuitous instruction of the poor. They did not allege that the school was not commodious; that the teachers were not competent; or that any children of the parish were not carefully taught when admitted.

At first sight it seems, that the benefit of the institution is within the reach of the inhabitants, as far as they choose to avail themselves of it; but it is said that so many persons, not entitled as parishioners to be gratuitously educated, resort to this school, that the parishioners are deterred from sending their children there; partly because of the ill treatment they receive, and partly from the apprehension of their acquiring expensive habits by associating with persons of a rank superior to their own. If this statement be true, it is difficult to conceive what remedy the court can apply. The only complete one would be the exclusion of foreigners; but this would be incompatible with the intentions of the founder. Would it not go to the extent of saying, that this school should be a parochial school? Yet the founder has declared, that the master may receive over and above the youths on the foundation, so many foreigners as may be well taught, and the place may contain; it is not attempted to be shown that this number has ever been exceeded. But in the next place, would the parish gain by the conversion of this distinguished seminary of learning into a parochial school? It cannot be supposed that for the present salary a man of talent would supply the place of master; and to give a large salary would be the least likely mode for securing his diligence in the sphere to which he would be confined. As to a limitation in the number of foreigners, it certainly would not be productive of any advantage. I do not know the numbers from which bad habits may be learned, or ill treatment may be suffered; but is it true that to the alleged causes the paucity of the present scholars on the foundation is to be attributed? Why should Harrow School be distinguished from other schools in which the admission of foreigners does not prevent the parishioners from taking the benefit of the foundation? Upon the whole of this part of the case, it appears to me, that, taking the evidence together, the alleged conspiracy against the parish boys is not made out; the number of instances of ill treatment proved, is no greater than, in the course of the years which have passed, might have happened from accidental circumstances; while the statement of circumstances in which there was no such treatment seems to negative the uniform hostility alleged to prevail. Several witnesses, and among them parishioners, say that there are but few parish scholars, because there are but few parishioners who wish to give their children a classical education. Giving credit to them, the number there at any time would be small; I should therefore be unwilling to take any step which might impair the general utility of the school, or lower it to the foundation. In some schools the master has an annual allowance for every scholar taught on the foundation; to this I see no objection; but any restriction as to the number, except that which the founder has prescribed, would not be efficacious; and I cannot consent to a reference to the Master to frame a scheme with a view to any such object. It has been said that if the parishioners do not wish to send their children to this school, or are prevented from doing so by causes which this court cannot control, the foundation ought not to be applied to expenses attending the school, but the parish ought to receive the benefit some other way. The parishioners however must be content to receive the benefit in the way the founder has thought fit to give it. The school is not to be let down because within any given period few or no parish scholars are sent to it. The founder has declared that there shall be at Harrow a grammar-school for ever: and has provided funds for such a foundation. In that grammar-school parish children are to be taught gratuitously: but the founder also meant to encourage other scholars, and to impart every benefit to them, except gratuitous teaching. The school was built of larger dimensions, and at a greater expense, with a view to their accommodation. The play-grounds were adapted for the whole number of the scholars, and not for the parishioners only; nor are the exhibitions to fail, because no parishioners are qualified to go to the University; others are to have the benefit of them.

In conformity with the above opinions the Master of the Rolls ordered a decree to be framed; and thus this question, which in its results involved the interests of many other chartered schools besides that of Harrow, was finally settled.

The practice of archery was coeval with the establishment of the school. It was ordered by the statutes that every boy should possess "bow-shafts, bow-strings, and a bracer, to exercise shooting." Mr. Ackermann observes that this custom has often been considered as singular and peculiar to Harrow School, an idea which has probably arisen, from the longer duration of it there than elsewhere; but there is no doubt that archery was formerly practised at many schools. At Eton College a portion of the play-grounds still retains the name of the shooting fields; also, in the vicinity of other schools of equal antiquity with Harrow, there are plots of land called the Butts; both which terms doubtless allude to a similar custom.

At Harrow the public exhibitions of archery were annual: the 4th August was the Anniversary, on which originally six, and in later times twelve boys, contended for a silver arrow. The first Thursday in July was afterwards substituted for the former day. The twelve competitors were attired in fancy dresses of spangled satin; the usual colours were white and green, and rarely red; green silk sashes, and silken caps completed the costume of the archers. The shooter who first shot twelve times nearest to the central mark was proclaimed the victor, and carried home the silver arrow attended by a procession of boys. In the early volumes of the *Gentlemen's Magazine*, many names of the successful competitors are recorded. On the 2nd August 1744, an Indian chief went to see the diversion and was much pleased with it; but signified, through his interpreter, that if they would give him leave to shoot, he would carry off the prize. On the 4th July, 1763, some Indian warriors were also present at the exhibition. The last silver arrow was contended for in July, 1771, and was gained by the late Lord Spencer, then Lord Althorpe, who had his likeness taken at the time in the archer's dress in which he won the prize. This picture was returned to his lordship in 1817, by the Rev. Henry Drury, of Harrow, who then succeeded to it with other property of the late Dr. Heath. The arrow prepared for the ensuing year is now in the possession of Mr. Drury. We have not found the value of the silver arrow to have been recorded except in two years, viz., 1730 and 1735, when it is stated to have been 3*l*. In the year 1816 an attempt was made to revive the custom, and the arrow was won by Master Jenkins.

The Butts at Harrow were a remarkable and beautiful spot, situated on the left of the London road, to a person entering the village from thence. They were backed by a lofty and insulated knoll, which was crowned with very majestic trees; upon the slope of this eminence were cut rows of grassy seats gradually descending, "worthy of a Roman amphitheatre," as Dr. Parr observed of it. This favourite spot was some years since stripped of its wood, and the knoll itself has at length entirely disappeared by the unrelenting efforts of miners for brick earth. The few other particulars of the arrow shooting which remain were communicated by Dr. Parr to Mr. Ackermann, by which it appears that whoever shot within the three circles which surrounded the central spot, was saluted with a concert of French horns; and the entertainments of the day were concluded with a ball in the school room to which all the neighbouring families were invited.

The abolition of a practice, which, if not originally so, had at least by age become singular, cannot but be a subject of regret to all who are attached to old institutions, and who have daily to lament the loss of some relic of older times, dropping off, and quickly passing into oblivion.

But the motives which induced the late master, Dr.

Heath, to abolish this ancient custom, were dignified and just; they are stated to have been the frequent exemptions from the regular business of the school, which those who practised as future competitors for the prize, "claimed, as a privilege not to be infringed upon;" and also on account of the band of profligate and disorderly persons which this exhibition attracted to the village from London and its vicinity—and these circumstances had become at length so injurious to the discipline and morals of the school, that after some vain attempts to correct the evil, the total abolition of the custom was found necessary. Dr. Heath first attempted to curtail the number of rehearsals previous to the great day. The boys took offence and refused to shoot unless they could do so as formerly; when, taking advantage of this feeling, the Doctor abolished the custom altogether, and introduced the more intellectual exercise of public speaking.

The public speeches are holden in a long room, built for the purpose, adjoining the head master's house, on the first Wednesdays of June and July; and are usually well attended by old Harrovians, the gentry of the neighbourhood, and the friends of the boys. Towards the end of June the annual audit of the governors is held, in which allusion is made to some of the public events of the past year or to such as more immediately affect the welfare of the school. The captain is presented by the governors with a book of the value of two guineas. On the first speech day the Peel prize essay is recited; and on the second day three other prize compositions. The first prize was founded by Sir Robert Peel, and consists of a gold medal for the best Latin prose essay; the other three prizes, founded by the governors of the school, are each a present of books of the value of five guineas for the best Latin Lyric Ode, for the best copy of Latin Hexameters, and for the best copy of Greek Iambics.

On the 6th July, 1820, the exhibition of speeches was more than usually brilliant, on account of the opening of a magnificent new school room, and the establishment of three prizes (two poems in Latin and one in Greek), originating with the head master, the Rev. Dr. Butler. The buildings connected with the school had been enlarged and partly rebuilt with much taste and skill by Mr. Cockerell. In September, 1839, a new chapel was consecrated by the Diocesan and Visitor, his Grace the Archbishop of Canterbury. The school house, chapel, and other buildings were erected by subscriptions among the numerous persons educated at Harrow.

The system of instruction at Harrow is similar to that of Eton. Mondays, Wednesdays, and Fridays are whole school days. Tuesday is a whole holiday, Thursday and Saturday are half holidays. On Sundays the boys are in school from eight till nine, for religious instruction; but on the other days at half-past seven. The hours of school are devoted solely to saying the lessons which are prepared out of school, and rehearsed to the private tutor in his pupil room. On holidays the boys are required to answer at the call of "the bill" every two hours. The bills are called over in the school, in alternate weeks by the head master or one of his assistants, and by the under master or his assistant. The head master has four assistants, and the under master has one. The discipline of the school is also partly supported by monitors, who are selected from among the senior boys of the sixth form; they are ten in number; and they have the power of setting punishments to all boys below the fifth form, for violating the rules of the school. The house of the head master continues according to the intention of the founder, to be merely a boarding-house. There are other boarding-houses kept by private individuals, but under the control and inspection of the masters. The boys are locked up in their houses at an hour varying with the duration of daylight, and gradually extending from a quarter past five in the depth of winter, to a quarter to nine about midsummer. The

annual charges for each boy, in an assistant's house, for boarding, washing, and private tuition amount to one hundred and twenty guineas; for schooling and school charges eleven guineas; but in the head master's house the annual charge is one hundred guineas. The number of boys varies between two and three hundred, and of these not more than about twelve or fifteen are upon the foundation.

PROGRESS OF VEGETATION ON OLD BUILDINGS.

SEEDS, to our eye invisible, will find
On the rude rock the bed that fits their kind;
There, in the rugged soil, they safely dwell,
Till showers and snows the subtle atoms swell,
And spread th' enduring foliage;—then we trace
The freckled flower upon the flinty base;
These all increase, till in unnotic'd years
The stony Tower as grey with age appears;
With coats of vegetation, thinly spread,
Coat above coat, the living on the dead:
These then dissolve to dust and make a way
For bolder foliage nursed by their decay:
The long-enduring Ferns in time will all
Die and depose their dust upon the wall;
Where the winged seed may rest, till many a flower
Show Flora's triumph o'er the falling tower.—CHABBE.

SOLOMON, who is so much celebrated in Scripture for his wisdom and knowledge, hath purposely written a book, the main argument whereof is to inquire, wherein the chief happiness of man doth consist: and having in the former part of it shewed the insufficiency of all other things that pretend to it, he comes in the conclusion to fix it upon its true basis, asserting every man's greatest interest and happiness to consist in being religious: "Let us hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man:" that is, the serious practice of Religion is that which every considerate man, after all his other disquisitions, will find to be his chief interest, and that which doth deserve his utmost care and diligence.—BISHOP WILKINS.

VIRTUE must be formed and supported, not by unfrequent acts, but by daily and repeated exertions. In order to its becoming either vigorous or useful, it must be habitually active; not breaking forth occasionally with a transient lustre, like the blaze of a comet; but regular in its returns, like the light of day: not like the aromatic gale, which sometimes feasts the sense; but like the ordinary breeze, which purifies the air, and renders it healthful.—BLAIR.

WHEN Addison found the end of his life approaching, he directed his son-in-law, the Earl of Warwick, to be called; and when the young lord desired, with great tenderness, to hear his last injunctions, told him, "I have sent for you, that you may see how a Christian can die." In Tickell's beautiful Elegy on his friend, there are these lines in allusion to this moving interview:—

He taught us how to live; and oh! too high
The price of knowledge! taught us how to die.

WAR, even in the best state of an army, with all the alleviations of courtesy and honour, with all the correctives of morality and religion, is nevertheless so great an evil, that to engage in it without a clear necessity, is a crime of the blackest dye. When the necessity is clear, it then becomes a crime to shrink from it.—SOUTHEY.

GOD left not the world without information from the beginning; so that wherever we find ignorance, it must be charged to the account of man, as having rejected, and not to that of his Maker, as having denied, the necessary means of instruction.—BISHOP HORNE.

RIVAL ORATORS.—Charles Fox used to say, "I never want a word, but Pitt never wants the word."

THE Christian conduct of the members of the Church reflects honour on the Church herself, and on her great Founder and Head.—BISHOP MANT.

HOLDENBY PALACE, NORTHAMPTONSHIRE.



REMAINS OF THE PALACE.

In Britain's tale, no matter where,
 An ancient pile of building stands
 The Huntingdons and Hattons there
 Employed the power of fairy hands,
 To raise the ceiling's fretted height,
 Each panel in achievements clothing,
 Rich windows that exclude the light,
 And passages that lead to nothing.
 Full oft within the spacious walls,
 When he had fifty winters o'er him,
 My grave Lord Keeper led the brawls*,
 The seals and maces danced before him.
 His bushy beard, and shoe-strings green,
 His high-crowned hat, and satin doublet,
 Moved the stout heart of England's Queen,
 Though Pope and Spaniard could not trouble it.—GRAY.

THE above lines, although more particularly alluding to the old mansion of Stoke-Pogis, in Buckinghamshire, may be considered equally applicable to the subject of our present notice. Holdenby was erected by Sir Christopher Hatton, whose graceful "brawls" are said to have excited the attention of Queen Elizabeth at a masked ball; and finding that his talents were equal to his personal accomplishments, the queen admitted him into the privy council, where "his opinion became an oracle to his sovereign;" and he was afterwards entrusted with the great seal, with the title of Lord Chancellor.

Holdenby or Holmby House, in the parish of Holdenby, is connected with a most memorable and exciting period in the history of our country. From the descriptions and remaining vestiges, it appears to have been a most magnificent structure. Indeed, Hatton esteemed it "the last and greatest monument of his youth." Camden says, "Holdenby-house, a faire patterne of stately and magnificent building, maketh a faire glorious shew;" and Norden, who wrote in 1610, describes it as

* The brawls were a sort of figure dance, then much in vogue.

A very beautiful building, erected with such uniformity and so answerably contrived as for the quantity and quality is not to be matched in this land. In the hall there are raised three peramides, very high standing, instead of a shryne, the midst whereof ascendeth unto the roofe of the hall, the other two equal with the syde walls of the same hall, and on them are depainted the armes of all the gentlemen of the same shire, and of all the noblemen of this land. The situation of the same house is very pleasantlie contrived, mounting on a hill environed with most ample and lardge fields and goodly pastures, manie young groves newly planted, both pleasant and profitable; fishe-ponds well replenished, a parke adjoyninge of fallow deare, with a large warren of conyes, not farr from the house, lying between East Haddon and Long Bugbye. Aboute the house are great store of hares, and above the rest is especially to be noated, with what industrie and toyle of man, the garden hath been raised, levelled, and formed out of a most craggie and unprofitable grounde, now framed a most pleasante, sweete, and princely place, with divers walks, manie ascendings and descendings, replenished also with manie delightful trees of fruit, artificially composed arbors, and a distilling house on the west end of the same garden, over which is a ponde of water brought by conduite pypes, out of the feyld adjoyninge on the west, a quarter of a myle from the same house. To conclude, the state of the same house is such, and so beautiful, that it may well delight a prince.

In the year 1605 Sir Christopher Hatton obtained an act of parliament to enable him to dispose of certain lands, &c., notwithstanding a limitation or clause of perpetuity annexed to his estate. By articles of agreement with King James the First, dated 1st February, 1607-8, Sir Christopher Hatton covenanted to convey "the greate mansion-house of Holdenby," the manor with appurtenances, and messuages, and about 1768 acres of land, including the park, to the king's trustees, to the use of his majesty for life, with remainder to Charles, duke of

York, his second son, in tail male, with remainder to his majesty's heirs and successors. On the execution of the conveyance the king covenanted to pay to Sir Christopher certain sums of money, and to grant to him and his heirs certain privileges. He also agreed to grant to Sir Edward Coke and Lady Elizabeth his wife, (widow of Sir William Hatton,) during her life, the custody of the said great mansion-house and the park, gardens, &c., with a yearly fee of 40 marks; and to the said Lady Elizabeth "the edifices and buildings commonlie called the Dairy-house, belonging to the said great mansion-house of Holdenby, for her lodgings" during her life.

In 1625, Charles, duke of York, who succeeded his father in the throne, under the title of Charles the First, became possessed of Holdenby. In the political struggles which ensued, Holdenby was seized in common with the whole of the royal demesnes; and became memorable as the place of imprisonment of the royal sufferer.

The decisive battle of Naseby led to the total ruin of the royal cause, and the king, despairing of a reconciliation with his enemies, and finding his personal safety insecure, voluntarily surrendered to the Scotch army, then at Newark-on-Trent. Parliament immediately voted "that the person of the king shall be disposed of as both houses of the parliament of England should think fit." The Scotch, however, would not consent to deliver up the royal prisoner until the sum of 400,000*l.* had been secured to them for the alleged arrears of wages due to their army. After some debating among the Lords and Commons, it was resolved (31st December, 1646), That Holdenby-house be the place which the houses think fit for the king to come unto; there to remain with such attendants about him as both houses of parliament shall appoint, with respect had to the safety and preservation of his person, in the preservation and defence of the true religion and liberties of the kingdom, according to the covenants.

A committee for receiving the king's person was appointed, and they nominated a number of persons to be employed in his majesty's service; they also proposed that the communion-plate which was formerly set on the altar in his majesty's chapel of Whitehall should be melted down to make plate for the royal use at Holdenby, there being none remaining in the Jewel Office fit for service: they also made an estimate of the expenses of his majesty and his retinue. These proposals were confirmed by the Commons, but the national finances becoming daily more deranged, the whole charge of the establishment was shortly after reduced to 50*l.* a day, one-third only of the original estimate.

The king reached "his princely manor of Holdenby on the 15th of February, having been something retarded by reason of white weather." Many hundreds of the gentry of the county met the royal cavalcade two miles on this side Harborough, and thousands of spectators thronged the road, and hailed his majesty with acclamations, "causing many a smile from his princely countenance." A guard of honour was drawn up to receive him at Holdenby; and he entered his palace and his prison through the great court gate with all the state and pomp of royalty. When his majesty's approach to his destination was announced at Northampton, there was great rejoicing; bells were rung, and cannon fired; "inasmuch that a gallant echo made its appeal at Holmby."

The royal household was regulated by commissioners; they requested his majesty to discharge certain adherents who continued to wait upon him; the king consented, and in return requested permission of the parliament to have two or more of his chaplains and other good and learned men to attend upon him for the exercise of his conscience, and the assistance of his judgment in deciding the differences then existing respecting religion. But so little were his feelings and wishes regarded by either of the houses, that this reasonable request was at first taken no notice of, and in answer to a subsequent pathetic appeal from the king on the same subject, the

Lords voted that "if the king thinks fit to admit such of his chaplains as have taken the covenant, they are inclined to give them leave." The Commons treated the royal application with silent neglect.

The commissioners and their chaplains endeavoured to prevail on the king to assent to the establishment of presbyterianism, and to conform to the new Directory; but though he was not unwilling to engage in social controversy with them, their reasoning made little or no impression; "he refused to join in 'Amen' to such praying, as was against his conscience, and argued very stiffly for Episcopacy and the Book of Common Prayer." "The two chaplains preached in the chapel alternately every Sunday morning and afternoon, to the commissioners and the household; and the king did not object to any of his retinue being present, though he himself chose rather to pass the day secluded in private devotion than to sanction public religious services which he could not approve." During dinner and supper, the commissioners attended his majesty, but he declined their services, and always "said grace himself under the state." After dinner he usually played at chess. He devoted two or three hours every day to reading and religious exercises. His favourite recreation was bowling; and the green at Holdenby being out of order, he frequently rode to Althorp or Boughton to enjoy that amusement. At other times he was accustomed to walk on the long gravel walk in the garden, accompanied by some of the commissioners; one only at a time associated with him, the others keeping at a respectful distance.

While the king was at Holdenby, he was not allowed to hold any communication with his friends, except in the presence of the commissioners. Mr. Baker notices two unsuccessful attempts to convey secret intelligence to the king, one of which we give as an example of the mode of treatment to which the sovereign was subjected.

On the afternoon of the 9th April, as the king was riding to Boughton to bowl, he alighted at a narrow bridge in the way (Brampton Bridge), at the further end of which stood Major Bosville disguised in a countryman's habit, with an angle in his hand, as if he had been fishing, who was detected in privately conveying into the king's hand letters from the queen and prince (Charles). On his examination before the commissioners, he deposed that he was with the king at Newcastle, who, on the morning he was delivered up by the Scotch, entrusted him with a letter for the queen, which he conveyed to her in France; and being charged with a packet in reply, he had lodged two nights in a furze bush, and three nights at a countryman's, who had furnished him with his disguise, watching a favourable opportunity for delivering it into the king's hands; and if he had not succeeded, he had resolved to give it to the king in the presence of the commissioners, though at the hazard of his life. The house of commons ordered him to be sent for from Northampton by the serjeant-at-arms, but it does not appear how he was disposed of.

While the king was at Holdenby, little was done by parliament towards redeeming the pledge they had given to open a negotiation with him. In April the Commons presented to the king "the propositions for a safe and well-grounded peace," but here the matter rested; for although the king made many concessions, and expressed the strongest desire for a personal conference; and although the Lords evinced a conciliatory disposition, and passed a vote to bring the king from Holdenby to Oatlands; the Commons replied evasively, and said they would send an answer by their own messenger. In the midst of this vacillation and delay, the person of his majesty was removed from the control of parliament, and placed at the disposal of the army.

This bold act was conceived and executed by Cornet George Joyce, who, with a party of seven hundred horse, surrounded the house at midnight of the 2nd June, and at break of day were seen by the commissioners, drawn up in front of the great gates, at the back yard where their own troops were stationed, who instead of opposing

the assailants, opened the gates and received them cordially. The commissioners sent Captain Middleton to a parley with the *chief officers*, but he was told that they had none, for that *all commanded*; and such indeed appears to have been the case, the party being composed of a selected detachment out of every regiment. It appears that one of their objects was to arrest Colonel Graves, the governor of Holdenby, and bring him to trial before a council of war, for having "scandalized the army," and being implicated in a plot to convey the king to London without the orders of parliament. Colonel Graves, however, doubting the fidelity of his troops, had been reluctantly prevailed upon by the commissioners to secure his safety by a timely retreat. This being discovered, Joyce (the person elected by his companions to command this enterprise) summoned his companions, and suspecting that Graves was gone for succours, it was resolved for "the peace-sake of the kingdom" that his majesty should be removed with all possible expedition. Although it was ten o'clock at night, Joyce went immediately towards the king's bed-chamber, and insisted upon admittance to his majesty, which, after some opposition on the part of the attendants, he gained. On entering the room Joyce found his majesty in bed, and apologised for having disturbed him out of sleep; to which the king replied, "No matter, if you mean me no hurt." He then announced his intention of removing his majesty from Holdenby, which the king opposed at first, but consented on condition that the assurances given him by the cornet, were confirmed by the soldiery. By six o'clock in the morning of the 4th June, the party were mounted in marching order. The king addressed them in firm but very temperate language—he opposed this violence to his person, and requested Joyce to inform him what commission he had. "Here is my commission," replied Joyce. "Where?" inquired the king. "Behind me," returned Joyce, pointing to the soldiers. The king smiling, observed that it was a fair, well-written commission, legible without spelling, but to seek an answer with so many gallant men at his back, were to extort it; and added, "if I should still refuse, I hope you would not force me: I am your king, and you ought not to lay violent hands on your king, for I acknowledge none to be above me here, but God." Joyce replied that it was necessary for his majesty to depart, and he trusted he would accompany them willingly. The king stated that Joyce the preceding night engaged that he should retain his servants, be treated with honour and respect, and not be forced in anything contrary to his conscience; these stipulations were put to the soldiers and carried by general acclamation. The king retired, and the commissioners began to interrogate the troops. Lord Montagu, holding the written authority of the parliament in his hand, said, "Gentlemen, we are entrusted with the care of the king by both houses; will you sanction Cornet Joyce's proposition?" and was answered by a cry of "All;" "All." The other commissioners protested in the strongest terms against this act, but to no purpose: the degraded monarch and his retinue quitted Holdenby under the command of a mean subaltern officer, and reached Hinchbrook, near Huntingdon, the same evening.

This enterprise was solemnly disclaimed by General Fairfax, and is supposed to have originated with Cromwell: Fairfax even sent Colonel Whalley with his regiment to the king, with the proposal to escort his majesty back to Holdenby; but the king refused to return, insisting that having been brought from thence against his will, he would not be posted from place to place.

The parliament were amazed at this unexpected blow; yet even their mutual jealousy of the army failed to produce a cordial coalition between the two houses. On the 15th June, however, they agreed in a vote desiring General Fairfax to deliver his majesty to their commissioners, who were to convey him to Richmond, but their injunctions were disregarded, and in this, as in many

subsequent instances, parliament soon lost the power to enforce their authority, and their votes became a mere dead letter.

It does not belong to our subject to trace the history of the unfortunate monarch after he was removed from Holdenby; we therefore conclude this notice with an abstract of the information collected by Mr. Baker, respecting the mansion itself, and the capabilities it afforded for the reception of the royal suite.

The court (says Sir Thomas Herbert) was accommodated with all things needful, both in reference to the king, and likewise to the commissioners, their chaplains, gentlemen, attendants, and others, and all within the king's house, without straitning: and all the tables were as well furnished as they used to be, when his majesty was in a peaceful and flourishing state.

About two years after, that beautiful and famous structure was, amongst other his Majesty's royal houses, pulled down by order of the two Houses of Parliament, to satisfy the soldiers' arrears.

This latter statement is, however, not quite correct, because the house was standing when the estate was alienated by the trustees for the sale of the crown lands; and the value of the house for building materials, and of the timber on the domain, being held out by them as alluring baits to the purchaser, tempted him, perhaps, to the work of destruction.

Avarice makes no sacrifice to taste; and the axe was laid to the root of the groves, and the palace levelled to the ground, by the Yorkshire speculator; reserving only a portion of the attached offices, probably for his own habitation.

From personal inspection, and traditionary information, Mr. Baker has retrieved the original outline of this interesting mansion. The principal part faced the east, and the two archways now standing were the side entrances to the principal court. The foundations of the central entrance were dug up close to the wall which bounds the adjoining field: the postern gate at the north end of this wall communicated with the stables and coach-houses, which ranged eastward, nearly on the site of the cottages on the south side of the green; eastward of these was a large gateway, removed within these few years, beyond which were the malt-house, and probably the dairy already referred to, and other buildings, the remnants of which are converted into a farm-house; the whole of the premises stretching considerably above a furlong in length. Part of the materials were removed to Northampton, where three houses which sprang from them, may still be recognised. One of these houses was called "Little Holmby." The devastating process seems to have been arrested by the restoration of royalty, when the purchase was compulsorily relinquished. Some of the surrounding trees and gateways were saved, but it was too late to restore the edifice, which, says Evelyn, "shewed like a Roman ruine, shaded by the trees about it, a stately, solemn, and pleasing view."

It now (says Mr. Baker) presents a still more striking and melancholy picture of departed grandeur, crowning the summit of a ridge of hill. Even the pyramid, and other fragments in Buck's view (1729) have now disappeared; the house inhabited by a farmer has been reduced from a double to a single roof; and the intervening space to the gateways is a shapeless mass of earth mounds and fortifications. In front to the south were the gardens; and down a rather precipitous slope the long parallel lines of terrace walks, divided into stages by broad platforms, are still visible. At the extremities of the grounds are dry fish-ponds, and artificial mounds; and the air of desolation which pervades the whole, is finely contrasted by the rich woods and cultivated scenery of Althorp park, on the opposite hill. The two lateral gateways are of uniform design, and dated 1683.

It is presumed that Charles II. gave Holdenby to his brother James duke of York, (afterwards James II.) who sold it to Lewis Duras, created Baron Duras of Holdenby. The property was afterwards acquired by purchase, by the Spencer family, with whom it still remains.

EASY LESSONS ON REASONING.

LESSON XIII.

§ 1. BESIDES *Categorical*-arguments, which we have been treating of, Reasoning is often expressed in a *Hypothetical* form. And tho' such arguments may be reduced into a categorical form, this is not necessary, except for the purpose of pointing out the *sameness*, in all cases, of the Reasoning-process. For you may exhibit in a hypothetical form, a perfect "*Syllogism*" as above defined.

A Hypothetical (or as some writers call it, a "compound") Proposition, consists of "two or more Categorical-propositions, united by a Conjunction, in such a manner as to make them *one* proposition." And the different kinds of Hypothetical-proposition are named after their respective Conjunctions; namely "Conditional" and "Disjunctive*." For instance, "if A is B, then X is Y" is a Conditional-proposition†; "either A is B, or X is Y" is Disjunctive.

And each of these is a real Proposition; i.e., asserts something; and consequently in either *true* or *false*; which (as was formerly explained) is peculiar to Propositions: and each is also *one* Proposition, tho' consisting of several parts [or "members"] each of which if taken separately would be itself a Proposition; but the Conjunction (which is called the Copula) makes the whole *one* Proposition.

§ 2. For instance, "The world is eternal," is a proposition: "records earlier than the Mosaic exist," is another proposition; and "if the world be eternal, records earlier than the Mosaic must exist," is a third proposition distinct from each of the other, and which may be true, tho' they be both false: since it does not assert the *truth* of either of them, but only the *connexion* between them. Again, should any one say "if the Northern-lights be shining, some great revolution of an Empire is going on" this would be, properly speaking, a false Proposition, even should it turn out that each of the "members," stated as a categorical-proposition, is true; supposing it admitted that they have no *connexion* with each other.

Observe however that no *false Conclusion* can be deduced from a false Conditional-proposition, when it so happens that both its "members" (stated as categorical-propositions) are true.

In the case of a Disjunctive-proposition on the other hand, it is implied that one at least, of its "members" (stated as a categorical-proposition) must be true, and that, if not, the whole Proposition must be false. As, "this man was either at Oxford or at Cambridge" would not be true, if he were *not* at Oxford, and *not* at Cambridge.

And it is usually meant to be understood that *only* one of the members can be true: for if this were not the meaning in such an example as the foregoing, it would have been more correct to say "this man was either at Oxford, or Cambridge, or both."

§ 3. A Hypothetical-syllogism is one in which the reasoning itself turns on the hypothesis; not, every syllogism that has in it a hypothetical premise: for the "hypothesis" may be a portion of one of the Terms, and the syllogism may be merely categorical.

For instance "Real miracles are evidence of a divine commission; if the works of Jesus were acknowledged miraculous by the unbelieving Jews, they must have been real miracles; therefore, the works of Jesus (if they were acknowledged &c.) are evidence of a divine commission;" is a categorical syllogism; the hypothesis being merely a portion of the Minor-term.

And so also with such an example as "every X is either Y or W; Z is X; therefore Z is either Y or W."

In a hypothetical-syllogism, properly so called,—

that is, in which the reasoning is based on a hypothetical premise, that premise is called the *Major*, and the other—which is categorical,—is called the Minor-premise.

We will speak first of *Conditional*-syllogisms.

There are in a Conditional-proposition *two* members, [categorical-propositions] whereof one is asserted to depend on the other. That on which the other depends is called the "*Antecedent*;" that which depends on it, the "*Consequent*;" and the *connexion* between the two, (expressed by "if," or "supposing") is called the "*Consequence*."

(Consequence) (Antecedent)
For instance "If——this man is a murderer——
(Consequent) (Consequent)
he deserves death." The English are well off——
(Consequence) (Antecedent)
——if——they know their own advantages."

The natural order is to place the "*Antecedent*" *first*; but this (as you will see from the example above) is not essential.

§ 4. The meaning then of a Conditional-proposition, is, that "the *Antecedent* being assumed to be *true*, the *Consequent* is to be granted as true also." And this may be considered in two points of view: 1st allowing that the Antecedent *is* true, the Consequent *must* be true; 2ndly supposing the Antecedent *were* true, the Consequent *would* be true.

Hence, there are two kinds of Conditional-syllogism: 1st if the Antecedent be (in the minor-premise) granted to be true, the Consequent may (in the Conclusion) be inferred: 2ndly if the Consequent be *not* true—that is, if its *Contradictory* be assumed in the minor-premise—the Antecedent cannot be true; that is, its *Contradictory* may, in the Conclusion, be inferred: since if the Antecedent *had been* true, the Consequent (which we have assumed to be false) *would have been* true also:

A Syllogism of the former kind, is called "*Constructive*," of the latter kind, "*Destructive*."

For instance, "if A is B, X is Y:" let this be the major-premise; then, if you add, "but A is B; therefore X is Y," this forms a Constructive-syllogism: if you say "X is not Y; therefore A is not B," this is a Destructive-syllogism. Thus "If this river has tides, the sea into which it flows must have tides;" then if I add "this river has tides," it follows in Conclusion, that "the sea into which it flows has tides;" which is a Constructive-syllogism. If I add "the sea into which it flows has not tides" it follows that "this river has not tides."

§ 5. And here observe by the way, that, in hypothetical-arguments, we are not concerned with the distinction between *affirmative* and *negative Conclusions*. For, of the two members of a Conditional-proposition, either, or both, may be affirmative, or may be negative; so that we may establish the truth ("constructively") of either an affirmative or a negative Consequent; or may ("destructively") establish the falsity—that is, infer the *Contradictory*—of either an affirmative or a negative Antecedent.

For instance "if no miracles had been displayed by the first preachers of the Gospel, they could not have obtained a hearing; but they did obtain a hearing; therefore some miracles must have been displayed by them," is a Destructive-conditional-Syllogism.

The Consequent, as has been said, depends on the Antecedent; so that if the Antecedent be true, the Consequent will be true also; but as the Antecedent does not depend on the Consequent, nothing is proved by *denying* the Antecedent, or again, by *assuming* the *truth* of the Consequent. Suppose it granted that "if A is B, X is Y" tho' it may indeed so happen that X is Y, *only on that Condition*,—that is, that if X is Y, A is B, —this is not implied by the original assertion: so that (merely assuming that original assertion), to add that "A is not B," or again, to say "X is Y" proves nothing.

* See Lesson X.

† Those writers who use the word *compound* proposition instead of *hypothetical*, employ "hypothetical" to signify "conditional."

For instance, "if this man has committed theft he deserves punishment" does not authorize me to proceed either to say "he has not committed theft; therefore he does not deserve punishment;" or again, "he deserves punishment; therefore he has committed theft." For it is, (in this case) evident that a man may deserve punishment for some other offence.

§ 6. And you may observe that the fallacy of *affirming the Consequent* and thence inferring the truth of the Antecedent, answers to the fallacy (in Categoricals,) of *undistributed-middle*; as may be seen from the above example. For to say "every one who has committed theft deserves punishment; and this man deserves punishment," would evidently be a case of undistributed-middle.

The Fallacy again, of denying the Antecedent and thence inferring the denial of the Consequent, would correspond (in Categoricals) either to an "Illicit-process of the Major-term," or to the Fallacy of "two negative-premisses," or that of introducing palpably "more than three terms." For instance, suppose instead of saying "if this man has committed theft &c." you say, "Every one who has committed theft deserves punishment; this man has not committed theft &c." this would be an illicit-process of the Major. Or again, suppose, instead of saying "if this man has a fever, he is not fit to travel; but he has not a fever; therefore he is fit to travel," you say "No one who has a fever is fit to travel; this man has not a fever &c." this would be to employ "two negative premisses." Again, "If this army is not brave it will not be victorious; it is brave; therefore it will be victorious," would, if expressed categorically, have palpably more than three terms.

§ 7. It is plain from what has been above said, that a Conditional-proposition may be *illatively converted*, by taking the *Contradictory of the Consequent for an Antecedent*, and (of course) the *Contradictory of the Antecedent*, for a Consequent. "If A is B, X is Y" implies that "if X is not Y, A is not B." "If all wages be regulated by the price of food, an English labourer will have higher wages than an American;" this manifestly implies that, "if an English labourer has not higher wages than an American, all wages are not regulated by the price of food."

This corresponds to the conversion of the categorical-proposition A, "by negation;" ["contraposition,"] every Conditional-proposition corresponding in fact to a Universal-affirmative-Categorical: the *Antecedent* answering to the *Subject*, and the *Consequent*, to the *Predicate*.

It is evident that if you thus convert the Major-premise [the hypothetical-premise] of any Conditional-syllogism, you change the Syllogism from "*Constructive*" to "*Destructive*," or vice versa, from Destructive to Constructive.

The Proposition "if A is B, X is Y" may be considered as amounting to this; "The case [or supposition] of A being B, is a case of X being Y." And then to say (as in the Minor-premise and the conclusion, of a constructive-conditional syllogism) "A is B; and therefore X is Y," is equivalent to saying "the present [or the existing] case is a case of A being B: therefore this is a case of X being Y."

Or again, "if the Stoics are right, pain is no evil; but pain is an evil; therefore the Stoics are not right," (which is a destructive-conditional syllogism) may be reduced to a Categorical, thus: "To say that pain is no evil - - is not - - true; to say that the Stoics are right - - is - - to say that pain is no evil; therefore to say that the Stoics are right - - is not - - true."

This Syllogism is in the first Figure. The argument might be exhibited in the third Figure, thus: "that pain is no evil is not true; but that is maintained by the Stoics; therefore something maintained by the Stoics is not true."

In some such way (taking care always to preserve the

same sense) any argument may be exhibited in various different forms of expression, (the choice of which is merely a matter of convenience) so as to point out and impress on the mind that the reasoning-process itself is always essentially one and the same, and may ultimately be referred to the "*Dictum*" formerly mentioned.

§ 8. In a disjunctive-proposition, as has been already observed, it is implied that *at least some one of the "members" must be true*. If therefore *all except one* be (in the minor-premise) denied, the truth of the remaining one may be inferred.

For instance, "either the Gospel was an invention of impostors, or it was a dream of fanatics, or a real revelation; it was neither of the two former; therefore it was a real revelation."

But if there be more than two members, and you deny (in the minor-premise) one or more of them, but not *all except one*, then you can only draw a *disjunctive Conclusion*: as, "this event occurred either in Spring, Summer, Autumn or Winter; it did not occur in Summer or in Winter; therefore it occurred either in Spring or in Autumn."

In a Disjunctive-proposition it is (as has been said above) usually understood that the members are *exclusive*; i.e. that *only one* of them can be true: and you may, on that supposition, infer from the *truth* of one of them (assumed in the Minor) the *Contradictory* of the other, or others. As "either A is B, or C is D, or X is Y; but A is B; therefore C is not D, nor is X Y."

§ 9. A Disjunctive-Syllogism may readily be reduced to a *Conditional*, by merely altering the form of the Major-premise; namely, by taking as an *Antecedent* the *Contradictory* of one or more of the members; everything else remaining as before. Thus, in the example lately given, you might say, "If this did not occur in Summer nor in Winter, it must have occurred either in Spring or in Autumn;" &c.

A Disjunctive-proposition, you are to observe, is, (as well as a Conditional) always *affirmative*. For, either kind of Hypothetical proposition always *affirms* the *connexion* of the members of it, [the categorical-propositions contained in it] whether these be affirmative or negative propositions.

And the *contradiction* of a Hypothetical-proposition must therefore consist in *denying* this *connexion*; which is done, not in a Hypothetical, but in a Categorical-proposition. When it is asserted that "if A is B, X is Y," you would contradict this by saying "it does not follow that if A is B, X must be Y;" or by some such expression. Or when it is asserted that "either A is B, or X is Y" you might contradict this by saying "*it is possible that* neither A is B, nor X, Y;" or you might contradict a Disjunctive-proposition by two or more Categorical-propositions; namely, by asserting separately the *Contradictory* of each member; as "either some Z is Y, or else some W is not X," might be contradicted by "no Z is Y, and every W is X."

It is the motive that more than anything else renders an action good or bad. However fair the look of an action may be, if the right motive is wanting the action is hollow; if the motive be a bad one, the action is rotten at the core. Who cares for an outward seeming or show of friendship or affection, unless the heart be also friendly and affectionate? Who does not prize a rough outside, when it covers an honest inside, more than the most fawning fondness from a heart that is cold and false? Thus it is right to insist on the principles for their own sake; because the principles give their value to the action, not the action to the principles. The principles are the gold on which the stamp is to be put: if the gold be not good, the stamp, though it may often deceive people, gives it no real worth; and he who graves the king's image on base metal, is punished for forgery.—REV. AUGUSTUS HARE.